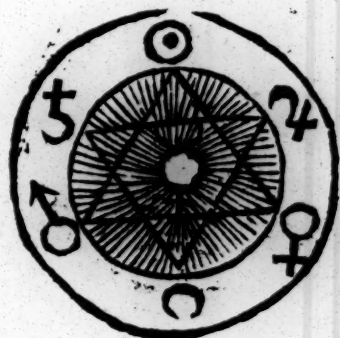


AN
EXPOSITION
UPON
Sir GEORGE RIPLEY'S
PREFACE.

Written by
Æyrenæus Philalethes, ANGLUS,
COSMOPOLITA.



LONDON,
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NOTIFICATION

OF

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An Exposition
UPON THE
P R E F A C E
O F
S^r GEORGE RIPLEY,
Canon of *Bridlington*.

Pass over his Prologue which is Adhortatory to the desirously studious of this Art, and the beginning of the Preface, which is his Address to God, who is the only Giver of Wisdom, to bestow upon him true Understanding, that he might lead his sinful Life to the glory of him, being over-swayed from what he was naturally, by him who is the Fountain

tain of all Goodness ; I shall take up his Pattern for a Precedent rather of Imitation, than a Subject of Exposition.

And first, as touching those who shall bend themselves to this Science ; Let them resolve that they undertake a most admirable piece of Work, in which (though far be it that I should think that God bestows upon any of us what we enjoy for our own Merits, but of his free Grace, yet withal) let me exhort any one who shall set his Studies this way, to address himself to the Author and Fountain of Goodness for his help, that he may have grace to honour God in the use of so great a Talent : For I perswade myself, that whomever God shall appoint to be Heir of such a Talent, that he will give him a heart to improve it aright ; or else he will add to his Judgment for the abuse of so great a Blessing.

For whoever shall be wanton and dissolute, and live without the fear of God, what may he not do with such an Art? unless God restrain him, as certainly he will, hiding this Secret from him, or making it to him a snare and trap to betray his Life
into

the Preface of Sir G. Ripley. 3
into the hands of covetous men of the
World, as many have found it by sad ex-
perience. Therefore the Lord give both
me and thee that grace, that he may be
continually before our Eyes, The Alpha
and Omega of our Thoughts, Words and
Actions: Even so Amen.

*In the Beginning, when thou madeſt all of
nought, a globous matter, and dark, un-
der confuſion, by him the beginning, &c.*

First then caſt thine Eyes upon the
Works of God, and behold that
work of his hands: Conſider how the
glorious work of Creation was begun by
him, even by Chriſt, for whoſe ſake this
very Science is communicated unto the
Sons of Men, as *Bernardus Treviſan* wit-
neſſeth, who in his Epistle to *Thomas* of
Bononia, ſaith of this work, That it is
done (*Chriſti Gratia*) for Chriſts ſake.

Conſider how out of one Maſs the Lord
God by his powerful Command made all
things to appear that are in Heaven or in
Earth; the heavenly Bodies with their
Influences above, and the earthly Matter

A 3

below,

4 *An Exposition upon*

below; which by the Rotation of the Heavens produce all sublunary products, through the word of his Mouth.

Above all which and in all which God is, he is the Maker and the Lord of all, above all, blessed for ever, who hath purchased to himself a People, and redeemed them, and they shall reign with him for ever and ever.

*For as of one Maſſ was made all things,
right ſo in our praſtice muſt it be.*

A Pply all this to the work of this Maſtery Analogically and Allegorically: for as the Lord made all the works which we ſee, ſo he did lay them all under his powerful word of Command, by which they continue to be what they are, and are carried with an uniform motion to that firſt Pattern or Draught of things.

All

All our Secrets of one Image must spring.

AS then out of one mixed confused Mass all things had an actual existence according to their several kinds, so out of one Image all these Secrets must flow: Truth doth not consist in Heterogeneity, but in Unity; for God is one, and his works uniform; and the more Noble any thing is, the nearer to Simplicity.

As in Philosophers Books, who so list to see.

TO this the Sentences of the Philosophers concur, as many as have truly understood the *Secret*, as *Morien* often and plentifully witnesseth, *Geber*, *Trevisan*, and many others: The thing is but one in kind, though two in number; and though more things are used, yet till they be all brought to an oneness of Nature, they are not fit to enter into this work.

Our Stone is called the Lesser World.

ANd therefore our *Stone* is resembled to Man, who although he have a Wife different from him in Sex, yet one with him in kind ; in which sence it is called the *Microcosm*, or Less World : for indeed, next to Man, who is the Image of God, it is the true little System of the Great World : I shall not particularize here how, for in its place it will fall in seasonably.

One and Three.

THis *Stone* is also called *Trine* or *Trinity in Unity*, from the Homogeneity of the Matter, as *Trevisan* saith : Our *Stone* is made of one Root, that is, of two Mercurial Substances, &c. This *Trinity* is discerned in the Components ; for first there is the Body, which is *Sol*, and the Water of *Mercury*, in which besides its Mercuriality, there is a spiritual seed of *Sulphur*, which is the secret Fire. This is the *Trinity*, these are called the Body,

the Preface of Sir G. Ripley. 7

Body, the Soul, and the Spirit; the Body is the dead Earth, which increaseth not without the celestial Vertue; the Spirit is the Soul of our Air or Chameleon, which is also of a two-fold compofure, yet made one inseparably; the Soul is the Bond of *Mercury*, without which our Fire never appears, nor can appear, for it is naked, it inhabits the *Fiery-Dragon*, and it yields his Soul to the true *Saturnia*, and is embraced by it, and both become one together, bearing the stamp of the most High, even the Oriental *Lucifer*, the Son of the Morning: This Soul is *Chalyb's* Magical Volatile, and very tender, the true Minera of *Sol*, out of which *Sol* naturally proceeds, which I my self know to be true, and have spoken of it in my little Latin Treatise, called *Introitus apertus ad occlusum Regis palatium*: This is true *Sulphur*, which is imbibed by the Mercuriality of *Saturnia*, and notes it with the Regal Signet, and being united and revived into a Mineral Water by the Mediation of *Diana's* Doves, it is the sharp Spirit which in the Water moves the Body to putrefie. Thus is the *Trinity* proper-

proportionable, to wit, three Natures in the first Mixture, the Work is carried an end to perfect Complement distinctly, according to the Vertue of a Body, Soul, and Spirit : for the Body would be never penetrative, were it not for the *Spirit*, nor would the *Spirit* be permanent in its super-perfect Tincture, were it not for the Body ; nor could these two act one upon another without the Soul, for the *Spirit* is an invisible thing, nor doth it ever appear without another Garment, which Garment is the Soul. In this it exerciseth its vertue : this *Soul*, as it is drawn from the *Saturnia*, solid and dry, is named our Air, or rather the Chameleon, which is an airy Body, changing its hue according to every Object it beholds, so our Air is of an astonishing Nature, out of which I know all Metals may be drawn, yea even *Sol* and *Luna*, without the Transmuting *Elixir*, of which in my little Latine Treatise (which was the Congest of mine own experience) I spake fully.

This Air being dissolved into Water Mineral, hath in it two of our *Trinity* united so really that in a short digestion
the

the Preface of Sir G. Ripley. 9

the spiritual inhabiting invisible *Sulphur* will without addition congeal the *Mercury* in which it is, and make a visible congelated substance of *Luna* and then *Sol*.

Thus this *Trinity* is indeed *Unity*, one being Gold mature, fixt, and digested in act, the other Gold volatile, white, and crude, yet (*in posse*) to be made most fixt and solid by naked digestion. It is not then a delusion that Philosophers speak and write, for trust me (*Viderunt nudam sine veste Dianam; sciens loquor*) I know I speak true, which the Sons of Art do know, and can testifie with me.

Magnesia also.

THis *Stone* is by the Philosophers called their *Magnesia*, their *Adrop*, &c. with many more names, and is indeed their *Stone* in the first true mixture of the true matter; for it is the true seed, and will produce, with the co-operation of external Fire, in a patient expectation of the time of Nature, which is not long to him that understands it.

Of

*An Exposition upon
Of Sulphur and Mercury.*

FOr that which is done by Nature in many years and ages, in the bowels of the Earth, decocting *Mercury* alone, without addition ; Art, to make the work short, first impregnates *Mercury* with a spiritual seed of *Sulphur*, by which it becomes powerful in the dissolution of Metals, and then adds to it mature *Sulphur*, by which the work is shortened ; and out of these two Parents of one Root is brought forth a Noble Son of a Regal Off-spring, that is not simply Gold, but our *Elixir*, ten thousand times more precious.

Proportionate by Nature most perfectly.

YEt all this Work of the Artist is only to help Nature ; we can do no more, yea we have professed and will profess, that we do only administer unto Nature herein : for all the Works of God are intire, we can but behold them and admire them ; and therefore we seek our
Prin-

The Preface of Sir G. Ripley. 11

Principals where Nature is, and amend Nature in its own Nature. Nor do we make the simple believe, which is the Trade of Sophisters, that we by our Extractions and Manual Operations upon Vegetables, Minerals, Urines, Hair, or the like, intend to make our so highly prized Elixir; but out of such things in which Nature hath put it, we by Art do make it appear by revealing what was hidden, and hiding what was manifest.

*But many one marvelleth, and marvel may,
and miseth on such a marvellous thing.*

WHereas those who work upon other matters than the true, do betray their ignorance herein most foully, that they do not consider the possibility of Nature, but work after their Fancy; as though out of combustible substances filthy in their nature, and made up of Heterogeneities, might be produc'd a pure perfect Metallick Substance, by reason of its unseverable Unity invincible, and by vertue of its transcendent Excellency cleansing and fixing all leporous and fugi-

fugitive bodies in the Mineral Kingdom, and reducing them to the Anatical proportion of perfectly digested *Sol* or *Luna*, according to the quality of the Medicine. When therefore their Principles are not sound, their Conclusion is always deceitful, and then they not knowing Nature in her Operation, but interpreting the words of the crafty and envious Philosophers, according to the Letter, do stand admiring at the Unconformity of their Work to the Promises of the Philosophers, at least as they understand their Books; they admire what this *Stone* is, if it be a Truth, or a Conceit; and why they (as well as any) do not attain it if possible: Such meditations usually fill the minds of unsuccessful Alchymists, who though they be (as they esteem themselves) very Judicious, yet cannot stumble upon this unhappy *Stone*.

What

What is our Stone, &c.

They marvel at the uncouth difficulty of the thing, nor can they almost tell what to judge of what they read; forasmuch as all Philosophers say it is a very easie thing.

For Fowls and Fishes to us do it bring, every Man it hath: And it is in every place, in thee, in me, &c.

And in very deed the Antient Wise Men have so written, and do still write the same; as to wit, That it is found in a Dunghil, according to *Morien*, and for the easiness of the charge, they all write plentifully; so that in respect of time and cost, *Artophius* and *Flammel* say it is but the play of Children and work of Women; and therefore one Excellent Philosopher, writing of this Mastery, titles his Treatise, *Ludus Puerorum*; that is, *Childrens Play*.

To

To this I answer, That Mercury it is I wis.

YEt trust me, though the wise men thus write, and it be true, there is notwithstanding something to be added to their Sentence, according as the Author of *Novum Lumen* well observed, as namely, That this Art is easie to him that understands it, as *Artephius* plainly expresseth; but to him that is ignorant of it, there is nothing can appear so hard; *The Wise Man, saith Sendivogius, finds it in a Dunghil, but the Fool cannot believe that it is in Gold.* I for my part (through the great mercy of God to me an unworthy and unthankful Creature) I know the Art to be true, and not that only, but also very easie; and I wonder that men of so great parts have studied for it so long in vain; only this I am confident of, it is the gift of God; nor is it *in him that willeth, nor in him that runneth, but in God that giveth mercy*: In which respect I am bold, to the glory of God, to confess that I have the Art, and have Natures Operations in these so hidden Secrets, before
mine

the Preface of Sir G. Ripley. 15

mine eyes at this present writing, which I see hourly with admiration of the infinite Glory, in the beholding of such a great Glory in the Creatures, which, trust me, will ravish the Beholder, to see such a despised Infant as our *Mercury* is, to grow into so strong a *Heroe*, which the World cannot purchase.

But not the Common, called Quick-silver by name.

YEt the difficulty is not over when once it is known that the whole Secret consisteth in *Mercury*; for what more frequent among the Sophisters than to cry, *Our Mercury, &c.* and yet in the Work of Nature they are as blind as Moles? The cause is, for that Nature hath produced a Mineral Juice in the bowels of the Earth, which doth answer to most of the Philosophical Descriptions of their Water; as namely, that it is mineral, quick, current, without humectation, ponderous, and the like; which when the vulgar Alchymists read, they apply it to this naughty *Mercury*, which for in-
B ward

ward Qualities hath nothing in it like ours.

Some there are, who trusting to the Sentence of most of the Wise Men who have written concerning this Art, do reject *Mercury* vulgar in word, when as indeed they dote as much upon it as others, whenas by their mock-purgations they handle *Mercuries* divers ways by Sublimation, Precipitation, Calcination Manual, even to a black substance, like to Soot or Lamp-black, by distillation from sundry *Fæces*, after grinding with Vinegar, by Calcination with Waters-fort, by Lotions innumerable, changing *Mercury* into sundry forms, and after quickning him: By all which Operations they imagine themselves secure of the Secret of our *Mercury*, whenas all such ways indeed are but Sophisms; and yet *Mercury* so abused is one and the same vulgar *Mercury*.

So that upon this Rock more have stumbled than upon any other, & yet will stumble, till they know how to distinguish our *Mercury* from Common, and our preparations from that of the vulgar Sophists

sters, which have no likeness one to another.

But Mercury, without which nothing being is.

FOR our *Mercury* is Essential and Radical to our Body, and partakes of the nature of it intirely, and therefore it is said to be that *Mercury* without which nothing is ; for all things are distinguished by Philosophers by three Principles, (although some Simples have not three, but only by Analogy) among which the most essential is *Mercury*, for the humidity of all things concrete is called their *Mercury*, which is most intire to all things, forasmuch as all things owe their beginning unto Water.

So then as the proper specifick *Mercury* of all things is so Essential unto them that nothing is without it, so our *Mercury* is so consubstantial with our Body, that it is one in kind with that *Mercury* of which it was by coagulation concrete, which vulgar *Mercury* is not ; and therefore the Body is incrudate by this *Mercury*,

ry, and sends forth its Seed by mixture with it, through the co-operation of requisite temperate external heat.

All Philosophers record and truly sain the same.

TRuly this I could confirm by infinite Testimonies of Philosophers, since there never wrote any who was indeed a true Artift, but he hath affirmed the same: *Geber, Artephius, Haly, Rozinus, Flammel, Sendivogius*, the Author of the *Rosary, Trevisan*, with many others, which would be very tedious to name.

So that indeed this Work of mine I wrote not because enough hath not been written before, for I do but eccho to the Voice of all Philosophers, who have left upon record such clear Testimonies of the co-operation of Art and Nature herein, that if Wit were capable of this attainment, the Art would have been common ere now; and I do verily admiringly adore the Wisdom of God herein, that an Art so true, so natural, so easie, so much desired and sought after, should yet be
so

the Preface of Sir G. Ripley. 19

so rarely found, that the generality of Men, Learned and Unlearned, do laugh at it as a Fable : it is therefore most certainly the Gift of God, who is and ever will be the Dispenser of it, according to his good pleasure.

*But simple Searchers putteth them in blame,
saying they hid it.*

Most injurious are they therefore to the well-deserving Philosophers, who because they cannot understand their Writings, and through the misunderstanding of the possibility of Nature, do commit foul mistakes in their operations, and therefore reap a ridiculous Harvest, they then blame the falsity of Authors, or at least accuse their difficult writing, not considering that Philosophers owe them nothing, and whatever they write for the information of the studious, it is not of debt, nor yet of Covetousness, for they possess the greatest Treasure in the World ; nor lastly of Ambition, for many suppress their names: it is of Love therefore, and of desire to be

helpful to the Studious ; which Love to requite with reproaches, is a token of great ingratitude.

Moreover, it is to be understood that the most wise GOD hath a ruling hand herein, and all Sons of Art have their Commission as it were given them ; they write and teach according to that permission which the Creator of all things hath given them. I may speak it experimentally, that when my self have had one intent, I have been so over-swayed with unpremeditated thoughts in the very writing, that I have taken notice of the immediate hand of God therein, by which I have been carried beyond what I intended.

And truly it is not our intent to make the Art common to all kind of men, we write to the deserving only ; intending our Books to be but as Way-marks to such as shall travel in these paths of Nature, and we do what we may to shut out the unworthy : Yet so plainly we write, that as many as God hath appointed to this Mastery shall certainly understand us, and have cause to be thankful
unto

the Preface of Sir G. Ripley. 21

unto us for our faithfulness herein. This we shall receive from the Sons of this Science, whatever we have from others: therefore our Books are intended for the former, we do not write a word to the latter.

But they be blame-worthy which be no Clerks, and meddle with Philosophy.

Moreover, we write not our Books for the information of the illiterate, as though any vulgar mechanick Distiller, Alchymist, or Sophister, should readily carry away the Golden Fleece; or as though any covetous man, who makes Gain his utmost end, should readily gather the Apples of the *Hesperides*; nor yet that any, though Learned, should by once or twice overly and slight reading (as the Dogs lap the Water of *Nilus*) straight-way be made a Philosopher: Nay verily, the majesty of this Science forbids so great impiety; it is the gift of God, and not of Men: Our Books are for those who have been or intend to be conversant about the search of Nature; we hint

the way ; prayer to God and patient persisting in the use of means, must open these Doors. Let therefore profound Meditation, accompanied with the Blessing of God, Furnaces, Coals, Glasses, and indefatigable pains, be thy Interpreters, and let them serve for Commentaries upon our Writings. So I did, so I advise thee ; and the Blessing of God attend all studious vertuous Searchers in this way.

But though it Mercury be.

YEt is not the knot untied, nor difficulties overcome, when once a man hath learned to sing this thredbare Song in Philosophy, *Est in Mercurio quicquid querunt sapientes* : for what *Sophister* who cannot make so great a clatter in these general terms as a son of Art ? the greatest difficulty is to know what this *Mercury* is, that is so desirable and effectual.

Yet

*Yet wisely understand wherein it is, and
where thou shalt it seek.*

THerefore let me advise every studious
Searcher of this hid *Science*, to con-
sider warily with himself what he seeks
and would find ; nor that only, but in
what he would find it : for trust me it is
not in this *Science* as some do imagine,
that our *Arcanum* may be made out of
any thing, nor yet out of any base thing :
But in the knowing of the true Princi-
ple, consists the first true step to Perfe-
ction, according to the Poet, *Dimidium*
facti qui bene cœpit habet.

*Else I counsel thee take not this work in
hand.*

BUt he who knows not this our Ocean
in which our Water hath its flux and
reflux, and our Fountain out of which
he may draw this Water for his use, let
him forbear this, as a most dangerous
Science, for he may only expect loss in it,
but no profit.

For

*For Philosophers flatter Fools with fair
speech.*

NOr let any expect comfortable Direction in our Books, who know not the true Matter, nor the true Keys by which our Matter is brought forth from darkness into the light; for verily though we write for the inlightning of a son of Art, yet also for the fatal blinding of all such Owls and Bats who cannot behold the light of the Sun, nor can indure the splendor of our Moon. To such we propound rare tricks, suiting to their sordid fancy: to the covetous, an easie way without expence, in an inconsiderable time; to the lazy Book-men, a play, without tedious toil; to the unstable, rash, hasty multiplicity of Distillations.

But listen to me, for truly I will thee teach.

BUt to thee, supposing thy qualifications to be Honesty, Secresie, Studiousness and Indefatigableness, we will shew the Truth; yet so, that it may be
hid

hid from the Vulgar, yet plain enough to an industrious attentive Reader.

Which is this Mercury most profitable:

PHilosophers have hidden much under the *Homonymium* of *Mercury*, so that it is no hard matter for those that peruse their Books to mistake them; yea as many as God will have excluded from this Art, shall certainly mistake.

For many things are by them named by the name of *Mercury*, which are altogether useless in this Mastery; and many Processes have they deciphered which themselves never did. I for my part shall not tread in their metaphorical steps, but shall herein candidly follow the path of profound *Ripley*, whose Text I annex to my Discourse as I go, because it is an elaborate Piece, in excellent Method; on whom I do not so much comment, for I write mine own experimental Knowledge, but rather intend this Treatise for a Light to that excellent Light in Alchemy; these Labours of mine being intire of themselves: Only to help thee to my utmost

utmost, I have confined my Discourse to his Method, which I might (as other Philosophers have done) have scattered here and there confusedly.

Being to thee nothing deceiveable.

AS then I have chosen *Ripley's* Method to follow, so will I imitate his Ingenuity, and do solemnly profess not to be deceiveable to thee in any thing, though I shall not so unfold the Mysteries, that bare reading shall suffice to shew the unveiled *Diana*.

Know therefore assuredly, that when the Philosophers say, That their Matter is every where, &c. This they speak only for the blinding of all such who taking the Philosophers meaning according to the bare sound of their words, do reap Trifles instead of Treasures. I shall therefore let you understand that this subject of the Philosophers is considered either in reference to its Matter, or formal Vertue; in reference to the former, it is a concrete of Water, as all other Compounds are; in respect of the latter, it participates

icipates of a Celestial Virtue, and that in a high degree in both respects. It is said to be in every place : for the original matter, which is Water, passeth equally through the whole Family of Concretes : and for the celestial Influence, it is so universal that nothing is hidden from the heat of it : so that indeed in this sence it is said to be every where. Moreover, the *Stone* being the *System* of the great World, doth in some way or other represent every thing which is or can be perceived by man ; I mean in reference to some or other operation, colour or quality, and therefore the Wise have described it almost by all things imaginable, for to every thing in some or other circumstance it hath resemblance.

It is more near in some things than in some.

YET to speak properly for information, and not to conceal the Secret, we profess that there is but one kind in which our *Stone* is found, and in number two : understand me not as the Philosopher finds things in his first laborious Preparation,

paration, for so one of the two subjects which being of one kind enter the supernatural work of Generation of our fiery *Stone*, I say our crude Sperm flows from a Trinity of Substances in one Essence, of which two are extracted out of the Earth of their Nativity by the third, and then become a pure milky Virgin-like Nature, drawn from the *Menstruum* of our fordid Whore.

Take heed therefore what I to thee write.

ANd now I call God to witness that I will shew you a great Mystery: our Stone is in one part of a perfect nature, which we would exalt into a more then most perfect, and for this end we stand in need of our true Fountain, which I have elsewhere described, and shall not now repeat: This Fountain hath three Springs, and these are three Witnesses which testify to the Artist of the truth of his proceedings; these are the Spirit, the Water, and the Blood, and these three agree in one; the Water is a Mercurial Bond, which the Sophisters can behold so far as the
the

the Preface of Sir G. Ripley. 29

the outward shell reacheth, but the wise man can behold his hidden secret Centre: the Blood is of our *Green Lyon*, which is indeed the greenest or rawest of the three: for it hath no manner of Metal-line *Sulphur*, no not a grain, and therefore is *Totally Volatile*, and it is more raw than the common Water, and yet it is called the Blood, for a most secret reason, because it is the seat of the Life, which is the Spirit, as Blood in man is the seat of his Life; yea the Spirit by this Soul of our *Green Lyon*, is made manifest, and is united to it, so that though it be very green or unripe, yet that inhabits it, which is both pure and ripe, and can and will digest it with the Water, and make both become life with life: Now the Spirit is nothing else but a Chaos, the Wonder of the Wonders of God, which every man almost hath, and knows it not, because as it appears to the World it is compact in a vile despised form; yet is it so useful, that in humane Affairs none can want it: to the Philosopher it appears united to the Blood, that is, of our *Green Lyon*, which truly is not a Lyon till the
spirit

spirit be joyned with it, and then it is made able to devour all Creatures of its kind.

And these three agree in one, they are not absolutely one, mark that ; our Fire is not of the matter, and yet it is united with the matter, as if it were of one form with it ; and there is an agreement in one, though not a radical union ; for the spirit (which is the Fire) is separable from the Water and the Blood ; and then is our Lyon actually Green, but ceaseth then to be our Lyon, but is the true matter to multiply Emeraulds more glorious than natural.

*For if to thee Knowledge never come,
Therefore yet shalt thou me not twite.*

AND now indeed if any be ignorant, let him be ignorant ; I know not what more to say, and not transgress the silence of *Pythagoras*. I have told you that our matter is two-fold, crude and fixed ; the fixed is by Nature perfected to our hands, and we need only to have it made more
then

the Preface of Sir G. Ripley. 31

then most perfect, which Nature alone could never perform ; nor is there any thing that can thus exalt Tinctures, but our dissolving Water, which I told you floweth from three Springs ; the one is a common Well at which all draw, and of which Water many use ; this Well hath in it a Saturnine drossiness, which make the Waters unuseful ; these frigid superfluities are purged by two other Springs, through which the Water of this Well is artificially caused to run : these Springs make but one Well, whose Waters appear dry, the humidity being sealed ; the Well it self is surrounded with an Arsenical Wall, the slimy bottom abounds with the First *Ens* of Mineral *Salt* and *Sulphur* ; which acuate the Water of the first Well, whose primary quality is Coldness ; being thus acuated, it becomes so powerful a *Menstruum*, and so pleasant to the Metals, that for its peculiar Vertue it is chosen for to be the Bath of the Sun and Moon.

For I will truly now thee excite to understand well Mercuries three.

BUt because one Book never is sufficient in this Mastery, to discover all that is to be known, and other Authors write variously of *Mercury*: Attend further what I have to say to thee concerning this point.

We have in our work properly three *Mercuries*, of which one is to be by the Philosopher prepared, of which I have spoken; and this being joynd with the perfect Body, and set to digest, the Glass is shut, and then in this first Composition is the Matter called *Rebis*, that is, (two things) to wit in Number, for you may yet separate each from other in its intire nature.

These two being joynd, do operate so within the Vessel till the Compound become a black Powder, which is then called the Ashes of the Platter.

This Powder relenteth into a black Broth, which is called *Elixir*, or Water extracted by Elixation, which is reiterate Liquefaction.

This

the Preface of Sir G. Ripley. 33

This Elixir is divided into a more subtile part, which is called *Azoth*, and the grosser part is called *Leton*, which is by *Azoth* washed and whitened.

In *Rebis* the Matters are confused, in *Elixir* they are divided, and in *Azoth* they are conjoyned with an inseparable union.

The Keys which of this Science be.

THESE *Menstruums* or *Mercuries* are the very Keys of this Science: The first is the Philosophers Key, the other two are Natures Keys.

Reymund his Menstrues doth them call.

THEY are called by the wise men *Menstrues*, in three respects: first for the secrecie of them; as those Lunary Tributes of Women are hid from common view, so these *Mercuries* from vulgar Searchers. Secondly for the Prognosticks of them; as those in Women betoken maturity to conceive, so these are called *Menstrues* because they are fit for

procreation. Thirdly in regard of the office of them; as those in Women are accounted nutritive for the Embrion, so our Child is nourished by these to perfect age and strength.

Let me add a fourth reason, and that is, in respect of the time; the Philosophical Preparation will hardly give thee thy first *Menstruum* fit for thy use in less than a month. And after conjunction thy first *Menstruum* will begin to hold of the nature of the Body in another month, and then thou shalt see a show of the second *Menstruum*; but wait till another month, and thou shalt see thy second *Menstruum* compleat; then yet wait a third month, and thou shalt see a show of the third *Menstruum*, which in the fourth month will perfectly exuberate, and then with it thou shalt soon see perfected *Sulphur* of Nature, for it is Fire of Nature; and in this first Exaltation is the white Stone perfected.

Without

Without them truly no Truth is done.

HE then that knoweth not the Secret of our *Menstruals*, let him forbear the practice of the Work, for verily he may expect nothing but a sophistical Delusion instead of the true Work of Nature: He is like a man that would enter an inaccessible Castle without a Key, or shoot in a Bow without a string.

But two of them be superficial.

NOW that you may know our Secrets exactly, we shall faithfully discover unto you our Experience, as cordially as a Brother may declare to a Brother; and shall reveal what I never found yet revealed in any Author.

There are in our *Mercury* three Mercurial Substances, which may well be called *Menstrues*, the one the more gross part, (which though it be a Water, yet it being the most palpable part, and visible, may be termed the Body of the Water: the last is a Fiery Form, which is the

Blood of *Cadmus* ; this is a real invisible form, which is essentially and formally *Sol Volatile* : the second is the mean Soul, which Philosophers without Equivocation call *Saturn's Child* ; the middle substance of these three, are made into one wonderful *Mercury*, which hath not its like in the world.

Now for the superficiality of the two first *Menstrues* or *Mercuries*, and the essentiality of the third, know and understand, for our speech will be very mysterious : Know I say, what it is to be superficial, and what essential : Essence you know is invisible, and more formal then material, which doth actuate the matter, and ripens it ; but that which is superficial is visible, and may be seen, and is more material and passive : Now those two first which are superficial, are the Water and the Blood, the essential *Menstrue* is the Spirit, which all are in one ; yet distinguished in number, though not in kind.

The third Essential to Sun and Moon.

SO then two are material passive substances, which are united in our so-
phical *Mercury*; the third is an active es-
sence which is hid in our *Mercury*, which
is essential to Sun and Moon, because it
is a Fire, which is *Sol* volatile; and as the
Artist may govern this *Mercury*, it will
digest the passive Principles either into
Sol or *Luna*, at the Philosophers pleasure.

Their Properties I will declare right soon.

I Shall by and by in its place describe to
you all the Properties of these three
Menstrues, when I come to it; in the
mean time take notice that by this *Mer-*
cury in which are three *Mercuries*, or *Men-*
strues, the perfect Bodies will be calcined,
and then dissolved into *Mercury*, which is
not then so properly called a *Menstrue*, for
it is the Fruit it self, called *Azoth*, or Vir-
gins Milk; which is a digestion beyond
the *Menstrues*.

*And Mercury of Metals essential,
Is the Principle of our Stone material.*

THe Bodies when they are dissolved do transmute the foresaid *Mercuries* by their own ferment, into their own nature, for the Fire of Nature assimilates all that nourisheth it to its own likeness; and then our *Mercury* or *Menstrue* vanisheth, that is, it is swallowed up in the Soly Nature, and all together make but one universal *Mercury*, by intimate union, and this *Mercury* is the material Principle of the Stone; for before our *Mercury* (as it was compounded of three *Mercuries*) had in it two which were superficial, and the third essential to *Sol* and *Luna* only, not to the Stone: for Nature would produce these two out of it, by artificial decoction: but when the perfect Bodies are dissolved, they transmute the *Mercury* (that dissolved it) and then there is no more repugnancy in it, then is there no longer a distinction between superficial and essential, but all is become essential: And this is that one matter of the Stone,
that

the Preface of Sir G. Ripley. 39

hat one thing which is the subject of all Wonders.

In Sol and Luna our Menstrues are not seen.

WHen thou art come to this, then shalt thou no more discern a distinction between the Dissolver and the Dissolved; for the Water shall neither ascend nor descend, go out nor in alone, but the Fire of Nature shall accompany it, and the colour of the mature *Sulphur*, which is unseparably joyned, shall tincture thy Water.

It appeareth not but by effect to sight.

SO that thou shalt never see them severed one from the other, but shalt discern them by the effect, and by the eye of thy mind more then of thy body Therefore saith the Philosopher, *Azoth* and Fire are sufficient for thee in the middle and end, but not in the beginning, for then they are not our *Mercury*, that is our universally united *Mercury*. But in
the

the first days of the Stone, there appear four Elements, of which three are in the *Mercury* sublimed, and one in *Sol*, which is counted all for Earth till it be dissolved, and then it fermenteth the *Mercury*, and makes the three qualities of it, which it hath, drawn from three substances to unite into one *Mercury* which hath all in it one essential property, and that is *Solar*, which first will shew the Moon in the full, and is the true one matter of all our Secrets, our one Image out of which springs white and red, not bare *Sol* and *Luna*, as will spring out of our *Mercury*, which we prepare with our hands, but the white and red Elixirs, which shew that this *Mercury* which Nature hath made in the Glass, without our help, is far beyond that *Mercury* which we prepared with a laborious toil.

This

*This is the Stone of which we mean,
Who so our Writings conceiveth aright.*

ANd verily he that hath well studied our Books shall understand that this general one *Mercury* which we call *Azoth*, is indeed our Stone, which wanteth only digestion, for it is inseparably united, not in a Dyptative Conjunction, which is barely a mixture of the Sun with our *Mercury*; or Triptative, which is a mixture and union of the Body, Soul, and Spirit, which is before Putrefaction; but Tetraptive, which is the Anatization of qualities, which is the first degree of the white Stone, which will then grow higher and higher, till the Moon come up to the full.

It is a Soul and Substance bright.

THIS Stone or Virtue ~~multiplicative~~ is not in relation to the matter, but the form, which doth make the matter to receive and after impress Tinctures : for who could believe that *Sol*, in which the
vir-

virtue is but unary, I mean only sufficient for it self, should by the addition of our *Mercury*, which in reference to its material parts, is below the degree of *Sol*, and needs digestion, and that only to mature it to the height of *Sol*, I say that by the mixture of those two Venerial Tinctures, should be multiplied in a manner infinitely.

Of Sol and Luna a subtile Influence.

WERE it not that this Tincture which in the *Mercury* is *Sol* and *Luna*, were as a Soul, that is, a spiritual thing, it were impossible; it is therefore the very *Dos fecunditatis* which is in Minerals (which doth appear in their Lunar and Solar Tinctures) which was put and planted on and in them, in the first Benediction of (*Crescite & Multiplicamini*) which increasing is in some things *juxta quantitatem*: This is in quality.

Whereby

Whereby the Earth receiveth resplendence.

SO then the matter of Minerals is a dead passive thing, in which there is included a Light which is cloathed (*vitali Aura aetheria*) as I may speak; this form of Light is it which doth actuate and specificate or determine the matter; and this splendor or Light is in all Metals, *Sol* or *Luna*, which are conspicuous more eminently in those two perfect Bodies *Gold* and *Silver*, but are in other Mineral Bodies more Clouded and Eclipsed with an earthly faeculent interposition between the fulgor and the superfluities, which is the Imperfection of such Bodies; and is accompanied with a rawness and inconstancy in the *Fire*, the Impure carrying away the Pure.

For

*For what is Sol and Luna, saith Ariceni
But Earth which is pure White & Red?*

SO then *Sol* and *Luna* is more formal than material; for the matter is a gross Terrene Substance, but the form of Light purifying the Substance, is a most subtile spiritual thing which doth ennoble the grossness of the matter by a Fire-abiding Tincture.

*Take from it the said Clearness, and then
That Earth will stand but in little stead.*

BUt if this Tincture could be separated from the *pondus* of the matter, the remainder would be an unprofitable Terrestriety: Our work therefore is for to advance this Light by exaltation in the matter; which as it in its simplicity is but in unity, so it may be brought to a Virtue millenary, and gradually so exalted, that the matter would seem to be quite swallowed up of the form; and yet in this exaltation it is not the *moles* or *pondus* that is the Solary or Lunary Virtue, but

the Preface of Sir G. Ripley: 45

but a Light whose multiplication is not in the increase of *pondus*, but in the circulation of Natures, till the Heavenly illuminate the Earthly with an immediate Beam, all interposition being removed out of the way.

The whole Compound is called our Lead.

FOr to attain this admirable multiplication Philosophers have found out a most subtle yet very natural Composition, which hath been not a little sought for by many : this the wise Antients, both to describe the Fountain of these Mysteries, as also to hide the Secret from the unworthy, have mystically called their Lead.

The quality of Clearness from Sol and Luna doth come.

THis Lead, so called from the appearing baseness of its original, is notwithstanding of an admirable power, for it contains the Bath for *Sol* and *Luna*; that is, the *Sun* and *Moon* enter into it, and send

send out their Tinctures into it, which it receiveth, and like to a fertile Soil ennobleth it an hundred and an hundred fold.

These are our Menstrues, both all and some.

Thus have I in general given you a description of our *Menstrues*, which are three, *Acetum*, *Elixir*, and *Azoth*; which I shall now particularly describe.

Bodies with the first we Calcine naturally, perfect.

The first *Menstrue* we call our sharp *Vinegar*, with infinite other names, which it will be tedious for to recite; and with this is made our Magical Solution of *Sol*; this, saith *Sendivogius*, is (*Menstruum mundi in sphaera Lunæ toties rectificatum ut possit calcinare Solem.*) In this, saith the noble Author of the Hermetical *Arcanum*, is made *Eclipsis Solis & Lunæ in Cauda Draconis*: this is, as *Artephius* saith, the only Instrument in the World for our Art: for it causeth the Sun to putrefie; that is, it loseth its hard compaction,

the Preface of Sir G. Ripley. 47

ction, and makes it to be an impalpable Powder, as saith the truth-telling *Flammel*. In this Calcination, as all Authors testifie, and our own Experience hath taught us, Natures are united, Colours are mingled, and one holds of the other, and this is the period of the first *Menstruum*, which ends in this Circulation.

But none which been unclean.

THIS Blackness many erroneously conceive to be uncleanness, but it is not so, for it is only the Sepulcher of our King; in which, though he seem to have lost what he was, yet from hence he shall arise what he never was before.

Except one.

AND verily there is nothing of an unclean nature that entreth our Composition except one thing, which is the Instrument moving the *Gold* to putrifie; and in regard that it doth naturally incline the Body to putrifie, and is as it were the very grave of it, it is called by some Philosophers

phers *Aqua fœtida*, and by some *Mortis Immundities*; yet indeed it is not in its own nature unclean, but made pure, as pure as the Art of the Artist can make it with the help of Nature, joyning Consanguinity with Consanguinity.

Which is usually

Named by Philosophers their Lyon Green.

THis hidden Body, or rather Chaos, the Philosophers have highly extolled and deeply concealed, but they usually call it their *Green Lyon*, which many mistaking apply to *Venus*, and some to *Vitriol*, which is all one in a manner, *Vitriol* being only Copper corroded by an embryonated Salt; but Fools, saith *Ripley* (in his Errors) call it the *Green Lyon*. I shall discover this Subject to you, so far as I dare, in this following Song.

The

The Learned
SOPHIES FEAST.

WHoso would lasting and eternal Fame
Deserve; Learn thou the Lyon Green
to tame.

But this before you can by Art attain,
To study him to know thou must be fain;
Nor is it, trust me, for a stupid Iool,
Nor yet for one brought up in vulgar School;
I shall him therefore lively out pourtray,
Lest from this Banquet you go lean away.
This Song I stile the Learned Sophies Feast,
Prepare your self to come a worthy Guest:
With Mind attentive to my words give heed,
Lest you, instead of Meat, on Fancies feed.
This horrid Feast, which we our Lyon call,
Hath many other Names, that no man shall
The truth perceive, unless that God direct,
And on his darkened Mind a Light reflect.

*Tis not because this Subject doth consist
 Of Animal Components (he that list
 May well conceive) that we do therefore use
 The name of Beasts; nor is it to abuse
 The Readers; he whoever so doth think,
 With stupid Sots himself doth hereby link.
 But it's because of the transcendent force
 It hath, and for the rareness of its source,
 Of which the like is no where to be seen,
 That it of them is nam'd the Lyon Green.
 Now listen, and I shall to you disclose
 The Secret, which times past hath like a Rose
 Been hedged so on every side with Briars,
 That few could pluck it at their hearts desires
 There is a substance of Metalline Race,
 If you the matter view, whose lowering face
 A Sophister would at first sight so scare,
 That he it to approach would never dare;
 The form that's visible is very vile,
 And doth Metalline Bodies so defile,
 That none to see it could be brought to think
 That thence should spring bright Phæbus
 Pearly Drink:
 And yet, O strange! a wonder to relate,
 At this same Spring naked Diana sat.
 Who horn'd Acteon for his ventrous peeping,
 This Spring two dreadful Beasts have in
 their keeping; Which*

the Preface of Sir G. Riplev. 51

*Which drive away rash Searchers to their wo,
Them to inchant, the Art who do not know.
Yet further for to answer your desire,
I say this subject never felt the fire
Of Sulphur Metalline, but is more crude
Then any Mineral, which doth delude
Th' unwary, and in Fire fugitive
'Tis found th' impure away the pure doth drives
And its Components are, A Mercury
Most pure, though tender, with a Sulphur dry
Incarcerate, which doth the flux restrain,
And as in shackles doth the same detain.
This Sulphur with malignant qualities
Doth so the Mercury infect which with it lies
That though they have no fundamental union,
Yet hereby is debarr'd the sweet communion
Which otherwise would surely intercede (Lead
Between this Virgin-Nymph, which we call
And her dear Sister which in Silver streams
Runs down abundantly, then should the beams
Of bright Apollo cause the Dews which fall
From these commixed Waters, from the tall
Aspiring Mountains, gliding through the
Vales,*

*Fire to conceive of Nature, which avails
To warm the Bath for Sol, in which he may
Descend and wash, and with fair Phebe play,*

Till flesh and youth renewing, they be able
To shine with glory, aye multiplicable.
Know then this Subject, which the sure Base
Of all our Secrets is, and it uncase; (price,
And chuse what thou shalt find of greatest
Leave Sophisters, and follow my advice:
Be not deluded, for the Truth is one,
'Tis not in many things, this is our Stone.
At first appearing in a Garb defil'd,
And to deal plainly, it is Saturn's Child:
His price is mean, his venom very great,
His constitution cold, devoid of heat.
Although 'tis mixed with a Sulphur, yet
This Sulphur is combustible, to get
Another Sulphur Metalline and pure,
And mix with the Mercurial part be sure.
This Sulphur in the House of Aries seek,
There shall you find it, and this is the Greek
Alcides, which with Jason Journey took
To Colchos, this is it which never Book
As yet reveal'd, and yet I will proceed,
And greater Mysteries unfold with speed.
Our Subject it is no ways malleable,
It is Metalline, and its colour sable,
With intermixed Argent, which in veins
The sable Field with glittering Branches
stains.

The

the Preface of Sir G. Ripley. 53

*The pure parts from the impure, thou shalt
never*

*With Fire or Water for this work dissever
Nor with the hardest Iron dig it thence,
For Steel 'gainst this affordeth no defence.*

So easily as any little Boy

*A Giant can suppress, this can destroy
Alcides Brest-plate, with his Target stout,
And put opposing Armies to the rout
Of Swords and Spears, O wondrous force,
and yet*

*The Sages this have seen, when they did sit
In Council, how this Fury they might tame,
Which (as unparallel'd) they then did name
Their Lyon Green, they suffered him to prey
On Cadmus Sociates, and when the fray
Was over, they with Dian's Charms him ty'd
And made him under Waters to abide,
And wash'd him clean, and after gave him
Wings*

*To fly, much like a Dragon, whose sharp
Springs*

Of fiery Water th' only way was found

To cause Apollo his Harp-strings to sound.

*This is the true Nymphs Bath, which we did
try,*

And prov'd to be the Wise Mens Mercury.

IN this Song you have the *Lyon Green* so described, that more I dare not, more I cannot, unless I should pen you down the Receipt *verbatim*, which God and Reason forbids.

*He is the mean the Sun and Moon between,
Of joyning Tinctures with perfectness.*

LEarn then to know this *Green Lyon* and its preparation, which is all in all in the Art, it is the only knot, untie it, and you are as good as a Master ; for whatever then remains is but to know the outward Regimen of Fire, for to help on Natures internal Work.

As Geber thereunto beareth witness.

MOREOVER be not various, seeking that in many things which is verily but in one thing ; for in all the world there is not any one subject but this : *Ripley*, after the Rehearsal of all his Errors, tells you, That he never saw true Work but one : And Geber, *Exacte (inquit) singula sumus*

the Preface of Sir G. Ripley. 55

sumus experti, idque probatis rationibus & nihil invenimus præter solam unctuosam humiditatem penetrantem & tingentem, &c. And *Artephius* saith, There is no other subject in the World for this Art, naming it, although in a Philosophick manner, wonderful subtilly. I counsel thee, with *Ripley*, to learn to know this one thing which I have faithfully declared, and I know what I have declared experimentally to be true: He that understands me will have cause to thank God and me for what Light I have given to *Ripley*: He that with me understands *Ripley* will easily discern.

With the second which is an humidity Vegetable reviving what earst was dead.

Our second Water, or *Menstruum*, or Fire, is our Elixir, which is an Elixation of our Matters, or drawing forth the Tincture out of our dissolved Bodies; which doth cause our dead Body to rise, and to spring forth in Sprigs and Branches, like to the tender Grass in the Spring out of the Field; and this so long
until

until an intire Triptative Union be made of Body, Soul and Spirit. In this operation our Body of the Sun hath its dead *moles* turned into a living quick active Spirit, and our Compound after death begins to sprout, and to shew its true Vegetative nature, it is indowed with a green Colour, which is the sign of the growth of all things.

Both Principles Materials must loosed be.

Here your Natures are changed, and hold one of another, and become one inseparably; that is, the Solary Nature is not to be divided from the *Mercury*, nor the Fire from the Water, but with one the other is always moved; and so though there yet be a *superius* and an *inferius*, an *ascendens* and *subsicens*, yet now *quod est superius est sicut id quod est inferius.*

And

And Formals, else they stand in little stead.

NOW between the two Extreames of Mercury and Sulphur, you have a marvellous *medium* ingendered: now the form of Gold is taken quite away, and it hath at present an accidental imperfect form, which is the mean through which it passeth to its transcendent perfection.

These Menstrues therefore know, I thee reed.

L Abour with all thy might to attain the skill of these two first *Menstruums* Theoretically and Practically; the first is to be by thee prepared and proportioned in the beginning, before thou attempt any thing. When thou hast the true Nymphs Bath, then joyn this Spouse with her beloved Husband, and see if she will make his Body fall to sunder in impalpable Atoms: Then let *Saturn* be thy Chamberlain, and let him gather together these dissevered members, and of them make one broth, in which is blackness compleat, after which followeth greenness; and

58 *An Exposition upon*

and then shalt thou know that thy Compound is by the living God endowed with a vegetable Soul.

Without the which neither true Calcination Done may be, nor true Dissolution.

HE who knoweth not the Mystery of these two *Menstrues*, can never attain either to Calcination or Dissolution of the Philosophers: The Mystery of the first consists in the acuating of thy Vinegar with the Blood of our *Green Lyon*, and the Soul of the *Fiery Dragon*, which is by seven *Eagles*, which are seven Cohobations and Depurations of thy feminine Sperm, till it conceive a spiritual seed, or true natural heat, to animate thy young King.

The Mystery of the second *Menstrue* consists in the true proportion of thy first Water, with its own Body, and the administration of true heat external, by which the combat between the *Eagles* and the *Lyon* may be stirred up; thus shall the Duel be ended, the *Lyon* rent in pieces, and the Carrion of its Carcass shall
kill

the Preface of Sir G. Ripley: 59

kill the Eagles; and out of these Atoms shall the second Water be made apparent by Dissolution.

With the third Humidity most permanent.

THe third *Menstrue* is by *Artephius* called the second Water, for our second he doth joyn together with the first; although where he doth particularize the three Fires, he doth then distinguish three *Menstruums*.

The like course many Philosophers have used in the description of their Operations, some omitting the first, or at least confounding it with the second, for the greater obscuring of the Art.

But we have (beyond what any have hitherto performed) particularly insisted upon the three in order, and have taken more pains in the discovery of the first, because the wise Ancients have taken such pains to conceal that most; and after that we have made an orderly proceeding to the second, which we have in like sort handled, and this being performed, we do now address our selves to the third.

This

This is called by *Ripley* a most permanent Humidity : and note by the way, that the first Water is called by Authors a permanent Water likewise ; but take notice that there is a different reason for each denomination ; for first of all, all *Mercury* is Water permanent, that is, the parts have no Heterogeneity, they will not leave one another in the examen of the Fire, but either all flies and is unconstant, or else all abides and is constant in the tryal of *Vulcan* : and so is our first *Menstruum*. And in this our *Mercury* and *Common Mercury* agree, besides the identity of matter, for it is the form only that distinguisheth them. But in the next place, our Water is permanent with the Body, which *Common Mercury* is not ; that is, it by digestion doth unite, not only adhere to it, so that both together do make one *Individuum*, which is done by our secret Conjunction. But lastly, when the Body is thus by our Water reduced, at last it comes that the four Elements are united in this Water. After Putrefaction and Purification, which is the last most laudable Tetraptive Conjunction,

the Preface of Sir G. Ripley. 61

junction, and now the Tincture is the Spirit, and the Spirit is the Soul, and the Soul is the Body, and all these are one.

Incombustible and unctuous in his Nature.

THis is our true Incombustible *Mer-*
cury, for it is totally purged from all
its burning faculency; *Gold* though it be
a pure Metal, in respect of others which
are imperfect, yet compared with our
Stone it hath also its faeces; but this
when it is taken away by Putrefaction
and Ablution, then becomes a total sepa-
ration of what is precious from what is
vile, and as the Philosopher well saith, In
the troubles of this our stormy Sea, all
that is pure will ascend, and all that is
impure descend, and will abide in the
bottom of the Vessel in the form of a
combust Earth; then is made the new
Heaven and the new Earth, pray to God
then that thou mayst see when there shall
be no more Sea. Yet I say before thou
hast this final Inceration, thou hast this
most incombustible *Menstruum*, and most
permanent, in which Nature and Art
have

have conspired and made a Purification, beyond what Nature alone could ever have brought to pass.

Therefore this *Mercury*, though it be liquid and in the form of *Mercury*, it is notwithstanding Unctuous, that is, great with Child, which Child is *Sulphur*, which *Sulphur* it will in the end bring forth, and shall then be sealed up in the belly of this Infant, which is when all is fixed, and *Mercury* is then hidden under the fixity of *Sulphur*.

Hermes Tree unto Ashes is burnt.

IT doth therefore naturally incline it self unto Inceration, for Earth is the Nurse of our Stone, and in it is its virtue attained, and its perfection intire, according to noble *Hermes* in his *Smaragdine Table* ; *Vis* (saith he) *ejus est integra si versa fuerit in terram*. By vertue of this third permanent pure incombustible Water, thou shalt at last attain a total Inceration ; for this Water though it be wholly *Mercurial* to sight, yet hath it in its own Bowels its own *Sulphur*, nay it is
all

the Preface of Sir G. Ripley. 63

all *Sulphur*, and that all incombustible. This work is called the burning of *Hermes* Tree to Ashes, which is done thrice; first, into a black unctuous Calx, as impalpable as Atoms, which are only to be discerned in the Sun-beams: secondly, into a fine white Calx, in which is the *Moon* in the full: the third, a red Calx, in which the *Sun* is Orient. Now know that the first Calcination is from the virtue of the *Sun*, in which the *Sun* seeks to rise, but by reason of the equal opposition it finds from the water, it is beclouded, and after through the interposition of the Earth, totally Eclipsed.

This Fire therefore, because of the mixture of it with the natural Fire of *Sol*, which is in it dissolved, is called unnatural; the first Fire of our Water is called Fire against nature, and the Fire of the *Sulphur* of the perfect Body is called Fire of nature. In this operation, through the power and will of the Almighty, the Body which hath been so long dead, is by this Water quickned, and actually sprouts like to a Vegetable; for when the pores of it are opened by

E

the

the moistning of our Water, it straight begins to follow the Spirit upon the Fire, the Spirit then doth mount aloft; which the Body thus made tender cannot follow, but as the Poet saith, *non passibus æquis*, as a Son that is little followeth his Father. It therefore in a token of its friendship with the Water, doth bud forth like to the tender Frost upon the surface of the Earth, and retains a quantity of the Water with it self, occupying a middle room between the bottom and the top; in which respects the Philosophers have called it their Soul, which to shew its union to the Body, riseth no higher then it can have a root or Basis below; and to manifest its love to the Spirit, it doth as it were climb after it higher and higher for its season, until at length it return from whence it came: And verily this Soul is the Magnetical *Medium* between the Spirit and the Body, which doth desire the Spirit as its true drink; and therefore as it grows dry, it doth attract the greater drops of sweat, which falling to the Earth, arise in a pleasant fume, and do moisten the
grow-

the Preface of Sir G. Ripley. 65

growing virtue with a pleasant dew, by reason of which it grows every day more and more.

This Tree of ours some have compared to one thing, and some to another; some to a Cypress or Fir-Tree, which indeed may seem to resemble it; others to Haw-Thorn Trees, as *Ripley* in his *Gate of Cibation*; others to Shrubs and Bushes, others to thick Woods, and in these Woods, saith *Lambsprint*, there is a Beast all over black. I confess there is a similitude between our Germination, and all these; others, because of the Humidity of the Compound, which is ever and anon returning by drops, have likened it to a moorish low Bog, in which Rushes grow, and Toads keep; others have called it their Coral, which is indeed the fittest comparison, for in our Tree there are Shoots and Sprigs, without any thing that may be properly likened to Leaves: as then Coral is an union of a Vegetable and a Stony nature, so is it in our Tree, (for Stones and Minerals are of one Composition) our Tree is Metalline, and yet through the

power of God it seems to Vegetate.
2ly. Coral grows under the water, where
one would think no Vegetable could
grow ; ours also grows in a heat in which
no Vegetable but it self can grow.
3ly. Coral hath many Sprigs and Bran-
ches without Leaves ; so is our Tree.
4ly. Coral as it is under water hath a
most exquisite biting tast, which in the
Air it quickly loseth ; so our Stone, or
Tree Metaline, in its place is of a pon-
tique Fiery nature, but taken out, it in
a short space loseth the same irrecovera-
bly. 5ly. There are five sorts of Coral,
the common Gray, the Milk White, the
Green, the Bloud Red, and the Black ;
so our Tree is at his periods of all these
colours, and in this form, which Tree by
the heat of the Fire is dried to a Calx,
which is called the Ashes of *Hermes* Tree.
Lastly, Coral is more heavy then any
other Vegetable ; and so is our Tree be-
yond all Vegetables, yea and Coral it
self, in ponderosity. It was not there-
fore a fortuitous comparison that Philo-
sophers named their Mastery the Tree of
the *Hesperides*, nor is it in vain that they
bring

the Preface of Sir G. Ripley. 67

bring in *Jason* pouring Broth at the Root of it to attain the Mastery; for verily the wise Philosopher (noted by *Jason*) so governing his Fire, that the Lunary or Water of the *Moon* may return to the Earth in which these Trees grow, the Earth will at length be so dryed by the heat of the *Sun*, that it shall afford the Tree no more moisture; then shall the Tree it self be calcined by the prevailing heat, into a Powder impalpable, first black, then white, then red. Therefore is our little Glas by *Flammel* in his Summary named the *Philosophers Garden*, in which the *Sun* riseth and setteth, and the Philosophers Tree is moistned with the dew of Heaven day and night without intermission.

It is our natural Fire most sure.

THis *Mercury* drawn out of the *Sun* is the true natural heat, in the acuating and stirring up of which is the whole secret of the Mastery; this is the honoured Salt, when this is made to appear thy operations will be so admirable, that they

will take up thy whole worldly content,
and with their variety the time will seem
so short, that thou wilt not take notice of
any tediousness in the passing of it.

Our Mercury, our Sulphur, our Tincture pure.

THis is our *Mercury* which cannot be
attained with money, which is no-
thing but *Sulphur*, and *Sulphur* which is
nothing but Tincture, in which all Ele-
ments are proportioned perfectly.

*Our Soul, our Stone born up with wind,
In the Earth ingendred. Bear this in mind.*

THis is our Body, which is now be-
come all Soul and all Spirit, all the
pure parts are separated now totally from
the uncleanness of the dead; it is our
Stone, though it be as yet volatile, yet it
hath all in it essential to our Stone, and
therefore though it fly and sublime for
the space of seven times, yet his Nurse is
the Earth, and therefore to it as to its
Nest it returns, and in seven sublimations
what was before all Heaven, will now
become

the Preface of Sir G. Ripley. 69

become all Earth. And this is the period of all the Rotations, and Natures consummation.

*This Stone also tell thee I dare,
Is the vapour of Metals potential.*

ANd now if any should demand of us what our Stone is, we shall answer him, that it is *Gold* digested to its height of purity and perfection, through the co-operation of Art and Nature; but the means to get this, is to learn to turn thy Body into a vapour, that is, into *Mercury*, which then ascends in form of a vapour.

*How thou shalt get it thou must beware,
For Invisible truly is this Menstrual. (cal,
Howbeit with the second Water Philosophi-
By separation of Elements it may appear
To sight in form of Water clear.*

BUt the means to attain this is not a light work, it requires a profound meditation, for this is the Seed of Gold, (which as the Poet sang, *reclusa resedit longius*) it is involved in many links,

and held Prisoner as it were in a deep Dungeon; so that as the noble *Sandivow* hath it, it is the work of a very wise Philosopher to let loose *Sulphur*; he that knows not our two first *Menstruals*, is altogether shut out from attaining to the sight of this third and last *Menstrue*; yet he who knows how to prepare the first Water, and to joyn it to the Body in a just *pondus*, to shut it up in its Vessel Philosophically, until the Infant be formed, and what is the greatest of all, to govern his Fire dexterously, so as to cherish Internal heat with External, and can wait with patience till he see his signs, he shall see the first Water will work on the Body till it hath opened the pores, and extracted partly the Tincture of *Sol*, which as it comes out gradually, so it contests with the first Fire against Nature, so long till they be reconciled in an imperfect *medium*; in which they, like to weary wounded Combatants, lye gasping and panting for breath, and at length dye; and then appears the second Water of the wise, which doth ascend and descend so long till it ruine the dead Car-

the Preface of Sir G. Ripley. 71

Carkas, and then a Soul comes into it, and it vegetates and circulates, and changeth colours so long, till Blackness vanishing there be made a perfect union and universal temperament of Elemental qualities, never more to contend together: then the whole Compound for a time appears like to a new glorious Water, glittering like Oriental Pearls, and Fish-eyes.

*Of this Menstrue by labour exuberate,
With it may be made Sulphur of Nature.*

THis is it which *Raymund* calls his *Mercury exuberate*, as much as to say, *Mercury with Child*; *Artephius* calleth it, the Salt pregnant, for it hath *Sulphur* actually hidden under the *Mercurial* quickness; therefore it by digestion is easily turned into our Stone, which is *Sulphur*, or Fire of Nature.

If

*If it be well and kindly acuate,
And circulate into a Spirit pure,
Then to dissolve thou must be sure
Thy base with it in divers wise,
As thou shalt know by thy practise,
That point, &c.*

THis *Mercury* thus renovate or new born, may by the Philosopher be diversly handled; for he may take his work from the Fire, and circulate and cohobate this *Mercury* by a peculiar operation, which is partly Mechanical, till he have a most admirable pure subtile Spirit, in which he may dissolve Pearls and all Gems, and multiply them or his Red Stone, before it be united with a Metal in projection for the making of *Aurum Potabile*. And in this *Mercury* thus circulated, is doubtless the Mystery of the never-fading Light, which I have actually seen, but yet not practically made. In a word, every one who hath this exuberate *Mercury*, hath indeed at command the subject of wonders, which he may employ himself many ways in both admirably

the Preface of Sir G. Ripley. 73

rably and pleasantly. And certainly he that hath this, needs no information from another; himself now standing in the Centre, he may easily view the Circumference, and then operation will be, next to the Spirit of God, his best Guide. Know then, that if thou be a Son of Art, when thou art once arrived hither, thou art so far from being at the end of thy search, (unless thou make *Gold* to be thy final object, and so thou shalt never come hither) that thou art but now come into the Mystical School of the hidden wonders of God, in which thou mayst every day see new Miracles, if thou be studious and desirous of knowledge, which all *Adepti* are; they prize skill before any earthly thing, and therefore refuse Honour and Pomp, and retire only to the beholding of God and his Works, in this admirable Looking-glass of the most hidden Mysteries of Nature.

For

*For so together they may be circulate,
That is, the base oyl and vegetable Menstrual,
So that it be by labour exuberate,
And made by craft a Stone celestial.*

YEt doth not wisdom come naked,
but with her she brings riches and
length of days; for this exuberate *Mer-*
cury is an Hermaphrodite, and may with-
out taking out of the Glass be circulated
into a fifth Essence.

Now the union between the two Prin-
ciples, is the very true cause of this cir-
culation; for though in this last *Men-*
struum there is an inseparable oneness;
yet the Components do give each their
most noble quality to exalt the transcen-
dency of our Medicine. The extreme
Components of this third *Menstruum*,
are the *Sulphur* and *Mercuriality* of the
second; as the first *Menstrue*, and *Sol*
our Body, were the extremes of the se-
cond. The base oyl, our *Sulphur* is called,
for he is the unctuous Dragon, or Earth
which lyes at bottom without wings, and
is the Basis as it were of the Work. The
Mer-

the Preface of Sir G. Ripley: 75

Mercury is called Vegetable, for that it flyes and returns, and makes the Earth to sprout and bud with tender branches. These two (the base oyl or *Sulphur*, and the vegetable *Menstrue*) at last make one intire indivisible substance, which is of an Hermaphroditical quality, the Man is the Woman, and the Woman the Man; the *Sulphur* the *Mercury*, and the *Mercury* is the *Sulphur*; in this respect the Earth flyeth as if it were Heaven, and at length the Heaven will precipitate in the form of Earth, and then is our work at an end, there is the Harvest in the South, when the glorified Soul is become a spiritual Body, which is called our Stone of Paradise.

Of

*Of nature so Fiery that we it call,
 Our Basilisk, or our Cockatrice,
 Our great Elixir most of price.
 For as the sight of the Basilisk his object
 Killeth, so slayeth it crude Mercury,
 When thereupon he is project,
 In twinkling of an eye most suddenly.
 That Mercury then teyneth permanently
 All Metals to Gold and Silver persite.
 Thus guide thy base both red and white.*

THis Heavenly Earth is true Mineral
 Fire, which is then resembled to the
Sun in its Summer Solstice; it is called
 Venom, because it penetrates Metals so
 wonderfully; it is called our Basilisk, our
 Cockatrice, our *Tyrian* Poison, though in-
 deed it be an excellent Medicine, in
 which respect it is called our incompara-
 ble inestimable Elixir. But the denomi-
 nation of Basilisk it retains from its sud-
 den operation upon *Mercury*; for it pe-
 netrates it in projection, as warm Oyl
 runs into sinking Paper, even to the pro-
 fundity of it. Let thy *Mercury* therefore
 be taken as it is crude bought at the
 Apo-

the Preface of Sir G. Ripley. 77

Apothecaries, and thou shalt set it in a Crucible to the Fire, in such a heat as the *Mercury* may not fume; and when it is so hot that it is ready to fly, which you shall discern by a spurtling noise, throw upon it of your Medicine as much as will teyne it, and you shall see that in a moment it will enter it, and straightway the *Mercury* loseth its flux, and stands congealed. Then it is to be melted by a Fire of fusion, and you shall find pure *Gold* or *Silver*, according to the quality of your Medicine. But if you cast your high Elixir in too great a quantity on *Mercury*, you shall find in the Crucible after projection, a brittle mass of the quality and colour of the first Medicine, only of a lower virtue, which then you may project upon any inferiour Metal, and it will transmute it into most perfect. This operation is not apparent or to sight, as is the work of Sophisters, but it is both inward and outward, for it transmuteth into a perfect species, and not only to shew. This is the way of projection both of thy white and thy red Quintessences, first to cast them upon *Sol* or *Luna*, according

ording as thy Medicine is, and after that to make projection on *Mercury* again and again, till you find the true extent of the virtue of your Stone.

*Aurum Potabile thus is made,
Of Gold not commonly calcinate.*

ANd now I come to the second reward that Wisdom doth bring with her, and that is length of days; and here I have transposed some few Verses of *Ripley's* concerning *Aurum Potabile*, that what he saith in this point may be represented in view together, Method inviting me to it. Some propound the Medicine of *Aurum Potabile* to be Extracted out of *Sol* pure, by corroding with *Aqua Regia*, and afterwards levigating it by reiterate Calcinations in the Fire, and manual Contritions. This Calx so subtilized, some attempt to resolve by *Menses*, (as they call them) but in vain, there being only one *Menstruum* that hath the power to resolve both *Gold*, and all sublunary Bodies, to their first matter. *Paracelsus* the first Author of this, did
name

the Preface of Sir G. Ripley. 79

name this dissolving Water his Alkahest, his *Ignis Gehennæ*, his *Corrosivum specificum*, with many other names. This Medicine thus made of *Gold* by the Alkahest, as it is Philosophical and real, so it is very excellent, and known only to the *Adepti*.

Yet this is not our great Medicine, for this being but a resolution of *Gold* in its unary simplicity, doth afford to us only the most exquisite Medicine that is in *Gold*, as it is made and left by Nature, which partly for its simple vertue, and partly for its Metallick determination, doth not enter our Constitutive Principles, and consequently cannot touch or reach long life.

*But of our Tincture which will not fade,
Out of our base drawn by our Menstrue
circulate.*

BUt when as we have by our Art exalted *Gold* from an unary to a millenary perfection, and advanced it from its gross corpulency to a Spiritual Tincture, which is unfading, and of all Sublunary
F things

things the most durable, then out of this so glorious and triumphant in an universal virtue, we do make an Oyl so called by us, (though it be permiscible by mixture in any Liquor) which Oyl is the very Tree of Life, which prevails and triumphs over all the Miseries in the world. For it is not *Metallum*, but transcending all Metalline things: This Tincture is extracted out of *Gold*, not as Tinctures are drawn by the *Sal Circulatum* of *Paracelsus*, but by an universal changing of the Sicknes of the Metalline off-spring, into a true posture of Health; by which means it is able to heal all Metalline Bodies from their Leprosie, and being resolved by its own Vegetable Humidity, which is our first *Menstrue*, circulated till the Water have a ferment from the Bodies, and the Bodies from the Water, it will give a Spiritual Tincture, sparkling like the flame, to tast most sweet, to smell most pleasant, the most incomparable Treasure of the whole World.

And

*And for thy first ground principal,
Understand thy Waters Menstrual.*

NOW I return to that which went before concerning this Medicine, which I passed over in that place, that I might here bring it in together ; and indeed he who will know this Myſtery, he muſt in the firſt place learn to know his *Menſtrual Waters*, for without this knowledge he can never come to this Maſtery ; for with the third *Menſtrum*, (counting three according to *Ripley*) or the ſecond Water, (making the firſt and ſecond into one, with *Artephius*) is this fragrant Baſam made : And verily the whole is but Cohobation, the firſt Water being cohobated ſo long upon the Bodies, till it receive from them a quality of natural heat ; yet ſo as that the quality of its own Fire, which is corruptive, and ſo againſt Nature, be mingled in way of action and paſſion with the natural Fire. This makes a Fire innatural, and is the ſecond Water, in which colours riſe and ſet frequently, and then by cohoba-

F 2

ting

ting it till Fire of Nature have wholly subdued his Adversary, and made a perfect peace and union with it. Then all is Fire of Nature, then the Clouds are scattered and the Light appears; and this is our third Water, the subject of wonders, which being one alone, doth from that time all operations within it self, congealing, relenting, calcining, exalting, subliming and fixing all Elements, being linked here inviolably to the making up of that great *Mysterium magnum*, which *Paracelsus* described, but knew it not; we both know it, and have seen it, and what we do know and have seen, we do faithfully relate.

*And when thou hast made Calcination,
Increasing not wasting moisture radical,
Until thy base by oft subtilation,
Will lightly flow as Wax on a Metal.
Then loose it with thy Vegetable Menstrual,
Till thou have Oyl thereof in colour bright.*

Therefore labour thou to bring thy Gold to a Calcination, not by Corrosives, but by *Mercury*, not into a Powder

the Preface of Sir G. Ripley. 83

der red and dry, but into a Calx black and unctuous, and multiply moisture by our true Virgins Milk; then circulate these Natures together, till they will flow like unto Wax upon a Plate of Metal, which is the sign of the true Tincture of *Luna*. Continue thy Fire till the fixt again relent of its own accord, till the dry become moist again, and till a Soul return; then shall thy Tincture proceed forward to a new Germination, and shall be indowed with a Vegetative Soul. Govern thy Bath sweetly, until thou have a Tincture of Citrine, which is a sign that thy Water is now impregnated with the Oyl immarcescible.

Then is that Menstruum visible to sight.

THen shalt thou discover what before was hidden, and see what before was invisib'le, and shalt say with the Philosopher, O Nature, how thou makest *Gold* volatile that was most fixed! Therefore have they passed one into another.

An Oyl is drawn out in the colour of Gold.

THis is our Virgins Milk of the *Sun*, which is yellow; with this and our perfect Tincture, we make our Blessed Oyl, which hath not its Peer among all the works of God, next to the Immortal Soul of man, the Glass of Tri-unity, the Sabbath of perfection. O happy they that attain to it!

Or like thereto out of fine red Lead.

YEt a *succedaneum* of this noble Medicine is found in the loyns of *Saturn*, in the bowels of our despised Infant, which some true and loyal Sons of Nature, through the great mercy of God, have attained without knowing our great *Arcanum*, which a man would think marvellous.

This is our red Lead, our *Mercury* effencificate and coagulated into a chaos of Spiritual Gold, and after dissolved into a quintessence as red as Bloud; which because it is made out of the very
Essen-

the Preface of Sir G. Ripley. 85

Essential *Mercury* of our Stone, which is our first Water, I shall leave it undiscovered, which otherwise (if it might be explained without danger of prostituting the other Secret to unworthy people) I would for the good of Mankind proclaim it with Trumpets.

*Which Raymund said when he was old,
Much more then Gold would stand in stead.*

THis Oyl or Quintessence, this Balsam of Health, we do therefore prize for its wonderful virtue, not so much for that by means of it Poverty, that great snare, may be avoided, but for its wonderful prevailing excellency against all Diseases both of body and mind, as witnesseth *Lully, Trevisan, Artephius*, with that excellent Book intituled *Aurea Hora*, or *Consurgens Aurora*.

*For when he was for Age near dead,
He made thereof Aurum Potabile,
Which him revived as men might see.*

BY vertue of this Quintessence *Artephius* testifieth, that he lived above a thousand years: *Flammel* also recordeth of it, that it triumpheth over all the Miseries of the World. *Johannes de Laznoro* is more bold, and saith, that if in the Agony of death a man should tast but a Grain of it, all the mortal Pestilence would depart from him.

Since then this Knowledge is so wonderfully profitable, being the very Looking-glass of Nature, the Antidote against Poverty and Sicknes, and consequently the Cut-throat of Covetousness, Pride, Ambition, and such like sordid Affections, who would not bestow a little time in the Inquiry of it? In which let me assure thee in the very words of *Trevisan*, the Art is so plain, that if it were nakedly described it would be contemptible. And yet in vulgar Mechanicks, how frequent is it for men to serve seven, eight,

the Preface of Sir G. Ripley. 87

eight, yea ten years Apprentiship to attain them? And in some that are a little more ingenious, how frequently are considerable sums of Money bestowed to boot? Yet in this noble Art, so far excelling all Humane Sciences as the Sun doth a Candle, who will imploy himself with diligence? unless it be some Money-minded Sots, who seek only for Riches; and yet how soon are even they weary? So that few or none persist in their Inquiry, save a few Roguish Sophisters who live by Cozening; by reason of such the Art is scandalized, and ill spoken of: Yet trust me, for I speak knowingly, the Art is both true and easie; yea so easie, that if you did see the Experiment, you could not believe it: I made not five wrong Experiments in it, before I found the truth, although in some particular turnings of the *Encheiresis*, I erred oft; yet so, as I in my error knew my self a Master, and in less then full two years and a half, of a vulgar *Ignoramus*, I became a true *Adept*, and have the Secret through the goodness of God. And that this is true, there are those alive that can
bear

bear witness to this my writing, which I penn'd for the sake of the Ingenious, that they may have *Ariadne's* thread stretched out to guide them ; so with the blessing of God they shall by their own Experience see and know, that I wrote nothing but what the Light of Experience (far beyond all imaginary conjectures) hath taught me to be true.

A*Nd now my Muse, let it not irksome
seem*

*To thee of Natures Mysteries to sing,
Those hidden Mysteries which many deem
Nought but delusions with them for to bring.
This is th' opinion of the Vulgar rude,
To whom there's hardly any selcouth thing,
But seems a Juggling trick, that would
delude*

*Their fancies with an empty wondering ;
Therefore against it they with thundering
words do ring.*

*There is a fiery Stone of Paradise,
So call'd because of its Celestial hew,
Named of Ancient years by Sages wise
Elixir, made of Earth and Heaven new,
Ana-*

the Preface of Sir G. Ripley. 89

*Anatically mixt ; strange to relate,
Sought for by many, but found out by few ;
Above vicissitudes of Nature, and by fate
Immortal, like a Body fixt to shew,
Whose penetrative vertue proves a Spirit
true.*

*His property is as the Sages told,
Metals imperfect (which before would burn)
Six to transmute into most perfect Gold,
And five into the finest Silver turn,
Not equalled by Metals of the Mine ;
Which while some seek, they madly seem
to spurn
The pricks, which proves in th' end a bad
design,
And gives them cause sadly at length to
mourn,
And to bewail their destiny like men for-
lorn.*

*For why, they do not well premeditate
The nature of the thing they would attain ;
The only thirst of Gain doth animate
These Gold-adoring wretches, who main-
tain
Their mad expence with many a cursed lye,
Nor*

Nor from false perjury will they refrain :
 Thus they allure fools by flattery,
 To trust their dotage for the hope of gain,
 This last so long, till in the snads they both
 remain.

Then Covetousness wrangles with Deceit,
 And curses him for all his lewd expence :
 The other being conscious of his cheat,
 With subtle words doth make a sly defence.
 But what is past can never be recall'd,
 This grieves the Churl, who vows for that
 offence.

He'l have the Jugglers future pranks fore-
 stall'd,
 Lays him in Gaol, O monstrous change !
 from thence

The great Stone-maker through a Grate doth
 beg for pence.

But he who will a studious Searcher be
 Of Truth, let him such Sophisters eschew,
 And if he will but be advis'd by me,
 Of false ways I'll him warn, and shew him
 true.

Beg humbly of thy God to be thy guide,
 For thou must pass through hidden ways, by
 few Traced ;

the Preface of Sir G. Ripley: 91

*Traced; and that thy suit be not deny'd,
Intreat of him thy heart for to renew,
Thus qualifi'd thou mayst thy Journey ne-
ver rue.*

*Next learn to know the different Kingdoms
three,*

*In which all sublunary things are wrought,
Unveil the hidden Bodies, whose degree
Is noble, though their place full low be
sought;*

*In which respect they bear the Planets
names,*

*And they to such a Virtue may be brought,
Which answer may the painful Chymist's
aims,*

*And it perform, which will surpass the
thought*

*Of the rude Vulgar, who by only sense are
taught.*

*The Wise mens Books with diligence peruse,
From which, if diligent, thou mayst dis-
cern*

*What substance 'tis they for their Matter
chuse,*

*Also their hidden Agent thou mayst learn:
They*

*They tell thee eke what things thou shouldst
refuse,*

*And of erroneous Works they will thee warn;
Their counsel take, so shalt thou never lose
Thy cost ne labour; also thou mayst earn
Riches and Health, the one to other sub-
altern.*

*Yet pains and labour see thou do not grudge,
Nor cost, although a little will suffice;
Yet Truth at first to find thou may not judge,
'Tis well if faults at length will make thee
wise :*

*Nor be thou over-heady to believe (nice
The Shell of words, which them who are not
To sever Truth from Falshood, do deceive,
That they to win a shadow lose a prize :
To sever Corn from Straw I therefore you
advise.*

*And if you please to take me for your Guide,
I'lle you unto a goodly Castle lead,
A Castle which to hold all proof is try'd,
So that there's none within its Walls may
tread*

*But he who favour'd is with special Grace,
No other title any one may plead :*

And

the Preface of Sir G. Ripley. 93

*And she who is Queen-Regent of the place,
Is Nature call'd, she in Jehovah's stead
Doth sit and rule, for she next under God
is Head.*

*This Castle round by force Inexpugnable,
Whose Composition's Homogeneal,
Immortal ever stands, that none is able
To conquer it by force, though fraud withall
Concur; its standing is so firmly stable,
No way to storm it, though we could recall
Great Hercules, 'tis so inviolable:
And yet withall its Beauty is so amiable.*

*Twelve Gates it hath, and yet they are but
one,
And these twelve Gates have but one only
Lock,
So that you either open all or none;
Nor can you force it open with a knock,
For violence cannot it break in sunder,
Those who attempt it the event doth mock;
Nay though you could call down the dread-
ful Thunder,
It would nothing avail; who so his stock
Shall thus imploy, may walk at length in
thread-bare Cloak.*

There

*There is one only Key, this learn to know
And make, then I will you a Master name.
This Key the entrance of the Lock will show,
And being enter'd will unlock the same:
Which being done, to you shall open fly
The twelve Gates of this Castle, great in
fame,
Little in bulk, which once I did espy;
Also within it a most noble Game
Fought 'twixt an Eagle volant, and a Lyon
tame.*

FINIS.

